

INDIANS AT • WORK



• APRIL 1, 1936 •

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D. C.





I N D I A N S A T W O R K

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A NAVAJO FAMILY, COMPLETE WITH CATS, EMERGES FROM THE HOGAN



Photograph by Mario Scacheri



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME III • APRIL 1, 1936 • • NUMBER 16 •

The Pine Ridge Sioux delegation has been at Washington. They are grand men, and they did their work well. They encountered one unhappy incident--a publicity hoax which made it appear that they had come to Washington to petition for the McGroarty Bill which would paralyse the Federal guardianship of Indians. The delegation, addressing Secretary Ickes and the House Indian Committee, repudiated this hoax.

For many hours the Pine Ridge delegates held the attention of a friendly House Indian Committee as they piled fact upon fact revealing the poverty of the Sioux. The perspective was given by Chief Red Cloud, an unofficial member of the group, who in his testimony commenced with the Sioux treaties and their violations and led the committee down the ever-narrowing road of Sioux fate to the terminus of the allotment operations. Following Chief Red Cloud, I testified briefly and sketched the program and actions of the years

since 1933, and I furnished a written summary which is given on page 15 of this INDIANS AT WORK. Then each of the seven delegates testified. It is hoped the record will be printed, because among other things it displays that spirit of truthfulness and, still more, that moderateness of speech, stronger than the most eloquent exaggeration, which seem to be an almost universal quality of the elder Indians.

What interest for all Indians did this Sioux discussion carry? For one thing, it impressively revealed how the tribes of Indians rise or fall collectively. "Ye are members of one another" is true of the members of Indian tribes now as in the long ago. And when, in order to destroy the tribe-hood of Indians, the Government crushed the tribal institutions and drove the allotment system into Indian life like a wedge hammered into a crystal bowl, then down into poverty went each individual of the tribes. Down into impotence went each individual will. Not with individual variations, but horizontal and universal, was the drift of the Sioux toward the position of an extremely depressed economic and social class. And if the Sioux are to rise again--as indeed they are rising--it must again be as "members of one another." Too much of the Government's effort even now, and too much even now of the missionaries' effort, continues to be a defiance of this basic principle of Sioux Indian life. One of the delegates at the House hearing voiced this principle with astonishing simplicity and persuasiveness.

Another fact, important for all Indians, which emerged from the testimony, was that economic rehabilitation requires time.

Sioux poverty represents not only a loss of land, a deterioration of range, and a disappearance of money assets. It represents a depletion of racial energies; a death-rate twice the white; a tuberculous death-rate ten times the white. These are by-products of the poverty of the Sioux. Hopelessness of mind, and a grasping at the straw of immediate relief, are other by-products, and to concentrate attention solely upon immediate relief would mean deepening the effects of this chronic poverty. Immediate relief is essential, and as shown on page 16, it is being modestly provided. But if Indians, or the Indian Service, shall limit their attention to immediate relief, all would be lost.

Economic and social rehabilitation requires many years, and while it does require money—lots of money—mere money cannot rehabilitate human beings or social groups. Rehabilitation is an act of one's own will and one's own intelligence. Rehabilitation is even more a fact of the spirit than it is a fact of material works.

In the case of the Sioux, the material side of the problem is certainly capable of solution. Taken as a body, the Sioux even now are owners of 6,998,577 acres of land. Granted that the land is deteriorated. It can be brought back to top quality through work and through time.

If they exhaust the potentialities of the Indian Reorganization Act; if they use to the limit the water resources (and as yet they have hardly been enabled to start to use them); if, in ad-

dition, they develop their rich capacities as craft producers: Then their average income can be doubled, or better than that, in a space of three or four years. One-hundred-per-cent results are never obtained in human life, but even a fifty-per-cent result would lift the Sioux out of the jaws of the wolf, and would revolutionize the Sioux outlook from fear and flight to confidence and achievement.

The real test is going to come when the emergency expenditures sharply diminish, as sooner or later they must do. Before that time comes, will the Sioux Indians, as individuals and as groups, have grounded themselves in real, even if very modest, economic enterprises? That is the big question which overshadows every detail. To the answering of that question, every Indian service must be bended.

With this or that change of emphasis, the Sioux situation is typical for ninety-per-cent of all the Indians.

JOHN COLLIER

Commissioner of Indian Affairs

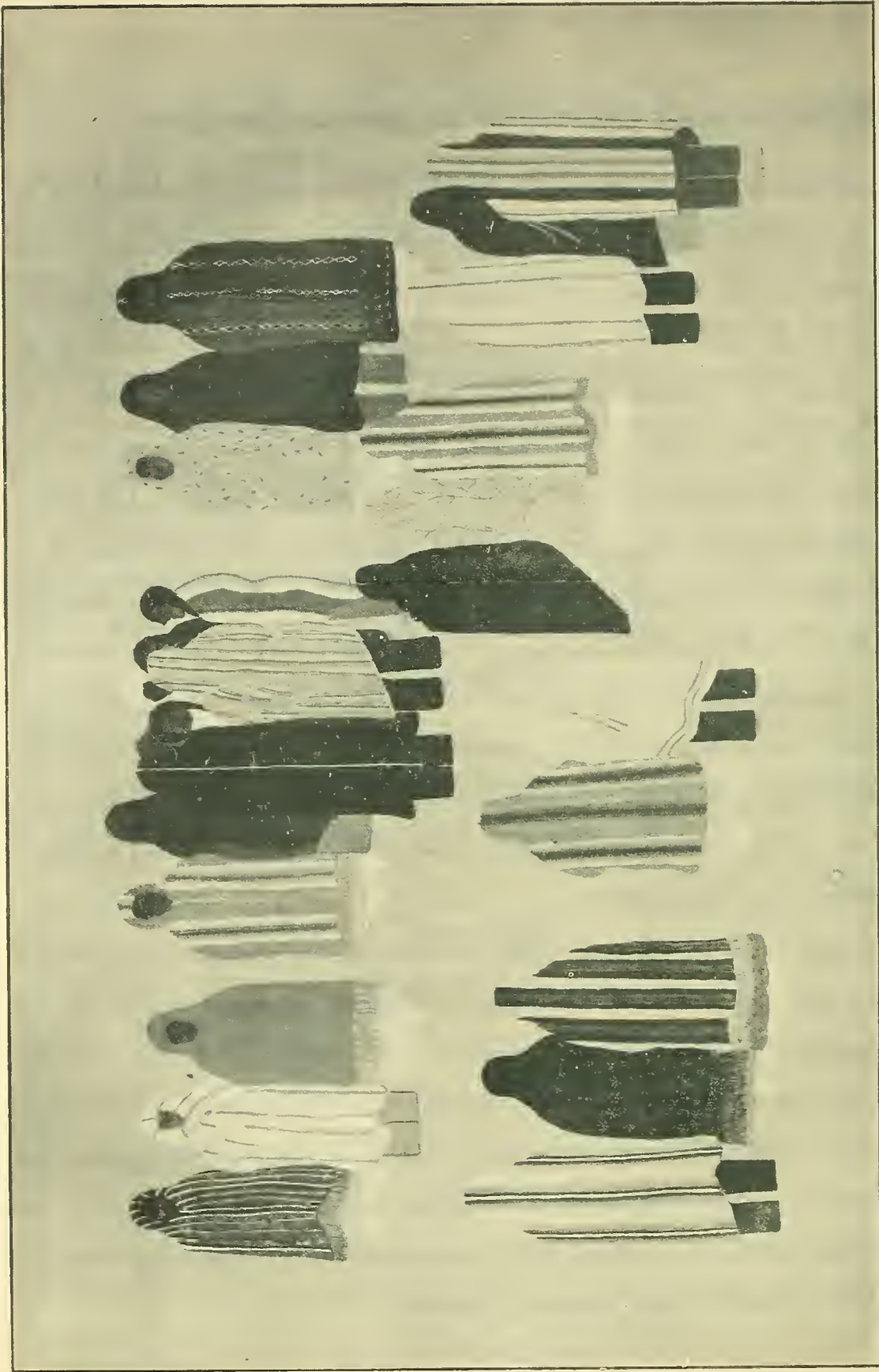
REORGANIZATION ACT CONFERENCE REVEALS CHANGED BUREAU IDEALS

Critical review of the Indian Reorganization Act in its operation to date, and significant plans for its broader application in the year ahead, engaged the attention of a notable conference at Denver, March 9 to 12. The topics which were discussed - and sometimes vigorously debated - served to bring into sharp relief the changed present-day objectives of the Indian Bureau. Reports brought by field workers from various parts of the Indian country revealed fresh proof of the profound changes in Indian life brought about by the 1934 Act.

The conference (which will be fully reported in the next issue of INDIANS AT WORK) was attended particularly by representatives of the reorganization, credit and land purchase units, created by the I.R.A. Also present were a number of superintendents, and representatives of the Department's Solicitor, the Soil Conservation Service and the Bureau's Forestry, Education, Extension and Law Enforcement Divisions. Commissioner Collier, who was held in Washington on account of appropriation matters, was represented by F. H. Daiker, one of the Assistants to the Commissioner.

A high point of the conference centered on the practical integration of the Act's economic provisions to raise the Indians' standard of living, and in this connection was outlined the operation of incorporating tribes and the use of the Revolving Credit Fund. The discussion on the place of anthropologists in Indian Administration aroused keen interest among the conferees, and was successful in eliminating any misconceptions on that subject. Probably the most searching discussion resulted from the submission of plans for a wide-spread program of adult education among Indians.

TAOS PEOPLE AT A ROUND DANCE



By Tonita Lujan, Taos
U.S. Indian School - Santa Fee, New Mexico.

ROBERT FECHNER, DIRECTOR OF E. C. W.

Three years ago, the Emergency Conservation Work was authorized by the Act of March 31, 1933. The President appointed Robert Fechner as Director and he has continued in that capacity.

Robert Fechner, Director of Emergency Conservation Work, was general Vice-President of the International Association of Machinists when called to Washington by President Roosevelt to administer the Act of March 31, 1933. The Director arrived in Washington on April 3, 1933, and on April 5, initiated the program which resulted in the formation of the Civilian Conservation Corps with its present authorized strength, counting drought relief enrollment of 350,000 men, an Indian conservation corps of 14,400 and individual camps for Hawaii, Puerto Rico and Alaska. In administering these camp units, Director Fechner has had the cooperation of the War Department, Interior Department, Agriculture Department and Labor Department.



Robert Fechner

Mr. Fechner was born March 26, 1876, in Chattanooga, Tennessee. Until he was fifteen years old, he attended public schools at Macon and Griffin, Georgia. After leaving grammar school, Mr. Fechner went to work as a "news butch" peddling periodicals, notions and candy on trains. During a few months that same year, he attended Georgia Tech. At sixteen he entered the Augusta shops of the old Georgia railroad as a machinist apprentice.

At the end of his four-year apprenticeship, he joined the Union and was elected secretary of his local. Mr. Fechner, following the practice of old time machinists, took to the "road" to gain experience. During the next 15 years he worked as a railroad machinist, his work taking him to Central and South America as well as over a large part of the United States and Mexico. Mr. Fechner returned to Savannah in 1905 to work for the Georgia Central Railroad. In 1914 he was elected member of the General Executive Board of the International Association of machinists. He has made his home in Boston since that time.

As executive board member and later as general Vice-President and member of the Executive Council of the International Association of Machinists, Mr. Fechner represented the association in numerous disputes and arbitrations and has been instrumental in solving many labor problems. He played a prominent part in the 1901 Nine-Hour Movement and the Eight-Hour Movement of 1915. During the war he was called upon to handle many delicate situations in factories where members of the association were employed in the manufacture of war munitions. He has negotiated scores of wage agreements and participated in many conferences between representatives of employers and workers.

In 1921, Mr. Fechner was invited by the Dean of the School of Business Administration of Harvard University to lecture to the students of economics. During the next three years he made a series of such lectures at Brown University, Dartmouth College and Harvard University.

Such is the man, who at the request of the Secretary of the Interior, agreed to arrange for the conduct of Emergency Conservation Work on Indian reservations. His understanding of the situation, the need of the Indians and his recognition of the problem existing, have permitted us to go ahead uninterruptedly in assisting Indians and in conserving Indian resources.

Mr. Fechner has personally visited some of the reservations and his interest has been sincere and his criticisms kindly. He has whole-heartedly cooperated with us in our work. His sympathy with the Indian is based on a first-hand knowledge of conditions. Reports on the number of men employed, the amount of work accomplished, are furnished him monthly.

In a recent letter, he sums up as follows:

"I agree with you that the Indians have every reason to feel proud of their accomplishments as a part of ECW and I am confident their work will compare favorably with that accomplished by the so-called white camps. It is pleasing to know that we have been able to assist the Indians and I hope that we may be able to continue to render this service."

The Indians and the Indian Service are deeply appreciative of his interest and his cooperation.

* * * * *

INDIAN OFFICE INDIANS VISIT NANJEMOY

Upon invitation from the Nanjemoy Parent-Teachers Association, a group of Indians employed in the Washington Office, recently donned their Indian regalia and journeyed fifty miles to a Consolidated Community High School in the midst of an old Indian stomping ground in Southern Maryland (Charles County) and put on a very interesting Indian program. The entertainment which was well received and enjoyed by a capacity audience, was arranged and directed by Palmer Bird who was warmly congratulated for the program.

After the Indian entertainment the Nanjemoy Association ladies turned entertainers and led the Indian group to an upstairs room and treated them to an abundance of refreshments. The visit to Nanjemoy was arranged through Mr. J. R. Venning of the Indian Office, who acted as pilot and guide for the party. By J. R. Venning, Chief, Miscellaneous Division, Washington, D. C.

COMMUNITY PROJECTS AT THE PEARL RIVER DAY SCHOOL

By William Eckelberry
Choctaw Agency - Mississippi

Home Service Projects By the Carpentry Class

To meet a group of nine Indian boys carrying saws and hammers and following the Indian trails has not been uncommon the past winter in this community. These boys are members of the class in carpentry at the Pearl River Day School. In single file down the paths through the pine wood, over hill and valley they go. Indian trails are a shorter route than the public road to the home of some Choctaws.

What is the mission of these visitors at the Indian homes? It is to improve living conditions and render home service to the Choctaws by making needed repairs. The boys have carried the school to the doorstep of the Indian. In fact, they have repaired some doorsteps this year. The boys have gone forth from the school with their shop tools to the homes and have, in every instance, returned with the good will of the parents.



A Baby's Crib Made By
The Boys' Carpentry Class

Repair jobs which needed to be done in the community were ascertained by home visits and inquiry made by the carpenter boys. Porches, roofs, doorsteps and window screens have been repaired. These young carpenters have not only received some educational value from these projects but they have rendered an appreciated service to the school patrons of the community. When Simon Isaac, a Choctaw parent, needed help to finish building his house before cold weather came, the boys came to his aid. Some of them used the cross-cut saw to prepare the heavy timbers for the foundation. Some placed the studing while others nailed on siding.

Screening was badly needed because this is rather a bad section for the mosquito which spreads malaria fever among the inhabitants. The carpenter boys have made nine tables and placed them in the homes of the community this year. Benches or chairs for all of these tables have been made. Ten of the homes have been provided with end tables, while five families received book-cases. Other articles placed in the homes were wardrobes, footstools, beds, pedestals and breakfast sets.

Each boy of the class has been allowed to make whatever articles he might choose for his home. One boy, whose father is an Indian employee at the agency, made for his home a bookcase, a breakfast set, a dining room table, a pedestal, an end table and a footstool. Other members of the class did as well.

The carpenter shop at this school is an ideal workshop and is located in the new school building in a large well-lighted room. It has been equipped this year with sufficient new hand tools to do good work. Lumber has been provided for the boys as they need it.

It has been a pleasure to the boys' carpentry class to be able to render some service to the Choctaw homes this year. They have thoroughly enjoyed it, and I am sure the parents have appreciated it.

The Community Blacksmith Shop

With the coming of springtime, the community blacksmith shop at the Pearl River Day School becomes a central workshop for the Choctaw men of this locality who have plows to sharpen and farm machinery to repair. In February plows must be sharpened in preparation for the spring plowing which begins in Mississippi about March first. When an Indian arrives at the school with a sack swung over his shoulder and enters the community shop, we are aware that he is likely to be carrying a dull plowshare.

In a few moments the smoke will be pouring forth from the shop. He has built a fire in the forge. He does not need to be told that the fire must be deep, clean and compact to secure the best results in his work. He and all his fellow tribesmen know this. They are all quite efficient in using the forge, anvil, hammer and tongs. In a short time you will hear the slow beats of the hammer on the anvil of the Choctaw blacksmith who has heated the metal to the proper point and is now shaping it for service.

As we watch these men come with a dull instrument and go away with a sharpened plow ready for service, we feel that we are entering into the Choctaw's work as a partner. He will use this plow to prepare his garden for planting. This little plow, pulled by one little mule, will break the ground in his cornfield and his cotton patch. If the school, by furnishing a place for the Choctaws to do this work, lessens the burden of the little cotton mule, as he draws the plow slowly through the cotton patch under a blistering Mississippi sun, it has rendered some service; but a greater service is that rendered the Indian in his effort to provide a livelihood.

Almost in the shadow of the school building stands the shop. It is an inexpensive little structure surrounded by and nestled under lofty pine trees. Inside the shop, Mother Nature furnishes a ground floor. A good quality of coal is always kept on hand. The shop equipment consists of a forge, an anvil, a vise, some straight-jaw tongs, a hacksaw, a punch, a cold

chisel, a steel square and some hammers. Those tools are provided which are necessary to do the ordinary repair jobs on a farm. The shop is open to Indians throughout the year, but they use it more frequently during the spring months.

Since the handle may need to be put in an axe or a tire may need to be replaced on a wheel any day of the year, the need for the shop is always prevalent. During the past year, most every kind of repair job has been done in this little shop by the Choctaw farmers who emerge from the wood with "ailing" implements in hand.

The community shop is an economic benefit to the Choctaws as they do all of their blacksmith work without expense. It has brought the school and the community closer together.

* * * * *

THREE YEARS WITH THE SUPAIS

By Cecile H. Ramsey*

Teacher, Supai Indian Day School, Arizona

*Three years ago Mr. and Mrs. Ramsey went to live with the Supai people in the deep valley of Havasupai Canyon. They wanted to contribute to the happiness of their neighbors through the best use of the native experiences and environment. Below, Mrs. Ramsey tells briefly of these years full of joyous achievement.

The first step was to make plans for our farm and the families. Farm pictures, pictures of fathers, mothers and children working on the farm and home were collected, mounted and placed on the bulletin board.

The next step was an understanding of the work required by each member of the family. We tried to stress the fact that there is work for each member of the family at home and on the farm and every person must do his part. We tried to show each one what it meant to have a comfortable home as well as a happy one. Stress was laid on the knowledge of each room in a home, such as a bedroom, living room, dining room and kitchen, as well as the articles to be placed in each room. We started with a one room house and added to the building step by step. As we went forward with the program, tables, chairs and stools were placed in 95 per cent of the Supai homes. These were made in the shop by the school boys and older men. All of the articles made in the shop were painted by the boys in school. We made use of a number of old paint cans. They were repainted and made into stools for the homes.

As the Supai children very seldom receive toys from the Christmas tree, Superintendent Hobgood was very much in favor of purchasing a toy for each child. Among other things purchased was a scroll saw and a rip saw which were placed in the shop and harnessed to two motors. The children were taught the use of the saws and how to make different toys.

We made a small house and furniture for each room. While this was going on the shop was a busy place each afternoon as the older people would come in to watch the work. I believe all this led to the building of a stone house in the village. With the help of the boys we made some furniture for the new home which is called, "The Pride of Supai."

After this one Indian wanted to do some winter plowing. He was furnished a Disc Harrow to plow up the Bermuda grass, which was a very fine step to take, as this grass will soon have the best of the land if something isn't done to stop it. I told him to cut the land, then cross cut, then double cut it, throw all the roots out in a pile and burn them. I think he will be well paid for his work, and we hope we will have others to follow.

One might ask how this unit of work helped in the school room. A list of words was made up that are used on the farm and in the home. The children learned to spell them and were taught to use each word in a sentence. Then they were taught to write a short story about the things they had used.

Books were read containing information about farm and home life. We started a small library with books and stories about this work. Price and profit was studied in arithmetic. We found the price of certain farm products we had studied, and made out bills for articles we had sold. The children were taught to change money, as there was not a child in school that could count his change after making a purchase. Special stress was laid on this as it is very important. They were also taught how to make up an order for articles and how to figure the postage and freight from different points in the United States. The older people came in on this too and we think a lot of good has come from this unit of work.

While the boys were being taught shop work, the girls were making quilts to be used in their homes. Each girl in school has completed a quilt and it is now in use in the homes. The older women were taught how to can their fruit and to make pickles, relish and other things for winter use. It is interesting to see the older women and men come in when their children are being taught the things they need at home. They want to learn also because they do not want their children to get ahead of them.

SCHOOL FOR ADULTS

By Emil J. Frey

Day School Teacher - Pine Ridge Reservation, South Dakota.

Adults and returned students are deriving many worthwhile aids and helps here in the Oglala Community, Oglala, South Dakota. The idea of a night school originated locally. At one of our monthly social gatherings, held here at Day School Number 25, Pine Ridge, South Dakota, a young man suggested we have a debate team. Others thought they would rather have a school for adults and returned students. Miss Bristow wanted us to have a reading room. Thus a natural outcome of all three suggestions was our night school.

For objectives we undertake various subjects such as health, Constitution and By-laws for the Sioux Tribe, music, arithmetic, newspaper writing, spelling and a few arts and crafts. At the first meeting, the group thought that they should know more about arithmetic and spelling. We had auto races, in arithmetic which were thrilling. Simple work books were used in the contest. At another meeting the chief subject was health, and its importance to the welfare of all. Everyone seemed to get the importance of good health. Practical suggestions concerning health conditions in their homes were made by our Indian students. The expansion of the topic was well received by all. It is hoped that we may put these lessons into practical usage in the near future. Copies of the various discussions were sent to Mr. Clements, Education Field Agent at Pine Ridge.

Many practical results are noteworthy:

1. Young men have asked how they may further their education and how they may make something of themselves.
2. Miss Bristow's plan for more reading for adults has been stimulated.
3. Magazines and other reading materials, especially books, are in great demand at our day school.
4. Recreation is afforded for all.
5. A means of how to spend our leisure time is provided. (We have had a checker tournament and a domino tournament is planned.)
6. Community problem cases are solved (a boy, who at one time was a disciplinary problem at the boarding school, won our checker tournament.) In this manner even "problem cases" are solved.

We feel that the adult school is worthwhile for it is helping the older Indians to help solve problems for themselves.

VIEWS OF PINE RIDGE, SOUTH DAKOTA



School girls on the wash-day. These girls are also taught sewing, cooking and general housework.

This Indian woman has a home about 4 miles from the school but in order that her little girl may attend school she is living in a tent near the school.



School children and their parents on a community day. Community meetings and socials are held at the school for the purpose of discussing problems of the child and his parents. This year health is the main topic for discussion.

SIoux INDIAN REHABILITATION AND RELIEF: THE FACTS OF THE PAST FIVE YEARS

By John Collier

Commissioner of Indian Affairs

1. The Conditions of 1932

When this Administration took office it found the Sioux tribes of North and South Dakota in extreme poverty. The poverty had become chronic and was registered in the following outstanding details:

1. Land losses had been enormous, and the residual lands were checkerboarded and eroded.
2. The residual lands were largely in white use through the leasing system; the Sioux were without the capital to stock and use their own lands.
3. Housing conditions were excessively bad; and not even good drinking water was available to thousands of the Sioux.
4. Endemic diseases - tuberculosis but not only tuberculosis -- were causing a Sioux death rate more than twice greater than the white.
5. Finally, the complications of the land allotment system (growing more extreme each year) were requiring of the Indian Service an unproductive expenditure of several hundred thousand dollars each year.

In the face of the above conditions, the Government, through the Indian Service, expended for ordinary and administrative purposes, in the fiscal year 1932, \$3,149,365; and the Red Cross expended through Indian Service \$112,900 on relief. The total was \$3,262,265, or \$87.00 per capita for the 37,460 Indians of North and South Dakota. Of this total, not more than five per cent was used for direct relief or work relief.

II. The Record Since 1932.

This summary is called forth by the assertion now being made by certain critics (particularly, the authorities of the St. Marty's Mission in South Dakota) to the effect that the Sioux are in poverty, that the Sioux are starving, and so forth, and that the Government is inattentive to the Sioux needs. Hence, items not directly related to this question are omitted.

In the four fiscal years 1932-1936, inclusive, the Government has expended on the Sioux an average of \$4,987,748 per annum, an increase of \$1,725,483 per annum, or an annual increase of 53 per cent over 1932.

Ordinary and administrative expenditures have been reduced in the amount of \$842,653 per annum, or 26 per cent.

Extraordinary expenditures (for work relief, direct relief, and the improving and stocking of the Sioux lands) have been increased in the amount of \$2,593,160 per annum, or an increase of 2,290 per cent. The Sioux relief expenditure in 1932 was \$3.00 per capita; through the four years succeeding 1932, it has averaged \$71.99. The breakdown of this expenditure is here given:

EMERGENCY AND RELIEF EXPENDITURES 1933-1936, INCLUSIVE

Indian Emergency Conservation Work	\$3,175,287
(Of Indian E.C.W. funds spent in North Dakota, 73.9% went to the Indians in wages and subsistence.)	
In South Dakota, 69.9% went to the Indians in wages and subsistence)	
Roads (70% of the road funds goes for Indian wages)	\$1,951,000
Public Works Administration	\$3,476,345
(Of PWA expenditure on hospital buildings, school buildings, etc., 30% goes to the Indians in wages.)	
Cattle to the Sioux	\$626,950
(A total of 46,431 head, of which total 41,475 were delivered for food)	
Civil Works Expenditure (Indian work relief)	\$252,500
F. E. R. A. direct relief and work relief	\$175,000
Canned beef (620,000 lbs.)	\$93,000
Canned Mutton (683,340 lbs.)	\$83,000
Sheep carcasses for food (37,975 carcasses)	\$113,925
Flour (2,200,000 lbs.)	\$44,000
Crushed wheat (2,800,000 lbs.)	\$28,000
Cloth for garments (70,000 yards)	\$10,500
Underwear, stockings, outer garments, sweaters, blankets, sheets and comforters	\$37,180
Land purchases, Indian Reorganization Act	\$146,921
Land purchases, submarginal funds	\$611,633
Subsistence grants from the Resettlement Administration	
(Total not now known and not included in the totals here given)	

What has justified the above increase of relief expenditure? For it has been justified. (A) Acute and transitory factors -- the general depression, the drought, and just now the prolonged extreme cold. (B) The neglected and gravely deteriorated condition of the Sioux lands as this Administration found

them. (C) The desperate need of the Sioux for subsistence - farm irrigation and for live stock to run as their own animals on their own land. Finally (D), the condition of the Sioux as human beings due to the cumulative effect of their long term, always deepening and always more hopeless poverty as experienced under the old system. Merely to state these factors is to make it clear (1) that the increase of expenditure has been justified, (2) that it has been too little, not too much, and (3) that it has not yet been possible to cure the poverty of the Sioux, but only, at best, to stop and reverse the downward drift and to lay the foundations of a permanent rehabilitation.

The statement published in "The Bronze Angel," the organ of the St. Marty's Mission, that the Government is indifferent to the need of the Sioux for relief, is answered by the above facts and figures.

The above statement also, it is believed, shows that continued relief will be needed, along with continued extraordinary expenditure directed toward the economic rehabilitation of the Sioux.

IMMEDIATE ITEM

During the recent prolonged cold, with deep snow and immense drifts, there was much human suffering among the Sioux and there was a loss of probably ten per cent of their live stock. The loss may have become greater before the warm weather and spring grass arrive. Of course the Indians did not suffer alone. Comparable suffering and losses took place among the whites through the northern area.

(March 16)

P. S. To the above tabulation of "Emergency and Relief Expenditures 1933-1936" should be added, for the present year, Expenditures in the Dakotas of \$50,000 a month for "Subsistence grants" by Rural Rehabilitation; and the Dakota share of the \$2,000,000 Indian Rehabilitation fund (\$500,000 for direct relief, \$1,500,000 for loans and grants for housing community enterprises, etc.). These items bring the per capita for 1936 to a figure in the neighborhood of \$85.00.

J. C.

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PHEASANT RESTOCKING PROGRAM

The Agency is sponsoring a program to stock Chinese pheasants in the Pine River Valley. A number of farmers have approved this project, and several have signified their willingness to raise pheasants. Reprinted from the Consolidated Ute News.

INDIANS AT WORK IN THE CHEROKEE HILLS

By Louis A. Javine - Leader
Five Civilized Tribes Agency - Oklahoma.

(This Piece Was Submitted For Consideration in the I.E.C.W. Contest)

I am among the Cherokees at Stilwell, Oklahoma - down here where there are hundreds of full-blood Indians. I have had charge of several crews of Cherokees who were building culverts and small rock bridges. They are all fine workers and seemed to enjoy the work. I heard very little complaining about the work.

The majority of the Indians say that they have been taught work that they did not know they could do. My bridge men did nice rock work and I wish that some of the other tribes could see what the Indians here are doing and what good work we are doing. The majority of them never had previous experience, but their work stands out like the work of more experienced men.

The Indians are easily taught if you go at them in the right way. If you understand them and their ways, the battle is half won. I worked with over 100 Indians and everyone of them told me that I.E.C.W. taught them several things. One is - that they can work and do as good work as our white brothers and they are very proud of that fact.

Remember Mr. Collier, I am at the service of the Commissioner of Indian Affairs; if at any time you see fit to send me to any place to instruct Indians, it will be my pleasure to go at your call. I wish I could explain in writing just how I feel towards the Indians. Then you would know what to do with me. I wish the Indians could keep going forever as the Indians here sure need it.

* * * * *

WHAT THE CLASSES ARE DOING

The Indian History classes are at present learning a "Triology of Indian Goals," clipped from the "Tuskahomman." "A people strong of body unriden by disease or deformity; with bronze bodies straight, and filled with vitality and zest for living.

"A people alert of mind, unhampered by prejudice and distorted vision; with minds enriched by the lore of the past and awake to the problems of the present. A people generous of spirit not burdened by pettiness and greed; with spirits, tuned to the finest and most beautiful things in life." Reprinted from the Indian School Journal. Chilocco, Oklahoma.

ST. LAWRENCE ISLAND IN ALASKA

By N. L. Smith - Teacher

In 1932 construction was started on a community workshop. There was considerable difficulty in getting lumber enough until the Reindeer Office transferred to Gambell some unused lumber which had been left some years ago at Boxer Bay, about thirty miles away. Captain Whitlam wired that the North Star would stop and pick up the lumber provided we had men there to load it. About thirty men volunteered to go so four whaleboats were taken to handle the loading there and the unloading here. This material, together with a pile of old used lumber from Fort Davis gave us sufficient material to construct a building about twenty-four by fifty feet. The plans were explained to the men of the village and all were eager to help with construction.

A workshop is not of much value without suitable equipment and so the next step was the procurement of this equipment. I was very fortunate in this respect and through the generosity of two manufacturing concerns in Connecticut, almost ideal equipment for a small machine shop was secured, but Connecticut is six thousand miles from St. Lawrence Island and the machines weighed over four tons when ready for shipment. This was a real problem as the whole project so far had been done without any cash expenditures and there were no prospects of securing any funds now.

While in the east for a vacation, I stopped in Washington and explained my plans to Mr. Thomas of the Washington Office. It was through his efforts that transportation via Army transport and the North Star was obtained and the machine finally arrived here in the fall of 1934. The landing of heavy equipment on an open beach was quite a problem. There was a heavy surf at the village in October 1934 when the North Star arrived so it was necessary to land about four miles away in a sheltered cove. Everything had to be moved up one side of a mountain and down the other to the village, entirely by man power. It took about a week but interest and curiosity ran high as machinery of this kind had never been seen by these Eskimos before, so there were plenty of willing helpers.

Soon after the arrival of the equipment in October, the light plant was set up and the work of installing the machines commenced. The building was unheated and at sub-zero temperatures working with ice cold steel and iron was no fun. All the work was done nights after the men had returned from their trap lines and I had finished school and other duties. This work was finished about January 1, 1935, and we were ready to start learning how to use it. I thought it best to start with a small group so a meeting of the men of the village was called and four young men were chosen. A vote was taken and these men were elected, Chief, first assistant, second assistant and third assistant engineers. This was done because they are familiar with ships and a little authority together with responsibility gives them more interest in their work.

From the first of January to the first of June, there was hardly a night missed in the shop. We worked from 6:30 to 10:00 six nights a week, not only learning to operate the machines, but making parts to motors, tool cabinets, work benches, harpoon heads and various implements. Having a well-lighted place to work in stimulated the ivory carving and some of the men made more at this than they did trapping during the winter. The shop fills a long felt need here as there are from 75 to 100 outboard motors and various other mechanical appliances which frequently need new parts or repairs which can only be done in a machine shop.

Early in May of this year a whaleboat from the Siberian side came here. They had been hunting when their outboard motor broke down and as they were nearer to St. Lawrence Island than Siberia they came over here for repairs. Some of our men worked all night and the motor was given a complete overhauling. As soon as the weather was favorable, the Siberians returned home much pleased and singing the praises of the Gambell Shop. The news of the machine must have traveled fast as within the next month, seven more boats from three Siberian villages developed engine trouble near St. Lawrence Island. A sadder looking lot of motors I have never seen. We fixed them all up as well as we could and sent them home with the request that hereafter they had better arrange to have their engine trouble nearer home.

The community workshop is the foundation on which we are building a program financed entirely by the village through the native store. In 1933 after the completion of the shop building the store donated materials valued at \$175.00 which were used to equip a room for a community bakery and laundry. It is open two days a week for washing and baking and there are always from ten to twenty women present. This results in some crowding but if we can secure fuel enough it will be open three days a week. Since the opening of the kitchen there has been a very noticeable improvement in cleanliness.



The Community Workshop As it Looked When Completed

WE BUILD A COMMUNITY SHOP AT TOREVA MESA DAY SCHOOL - HOPI AGENCY, ARIZONA

By Erice H. Potts - Teacher

Near the end of March, 1935, the government offered to furnish tools for a shop if the Hopis at Mishongnovi and Shepaulovi would construct a building. The only thing which was required of the Hopis was the labor. Lumber, vigas, a truck to haul stone and an air compressor to facilitate cutting the stone were made available for the use of the workers. A community meeting was held the last week in March at which a supervising committee was elected.



Working on the Community Shop

The actual work was begun on April 4. The quarrying and hauling of the stone continued for three weeks. However, by the end of the second week, construction had begun and the foundations were completed.

The walls were finished by June first and the inside was plastered. By the middle of June, the vigas for the roof had been placed and the roofing was practically completed.

I believe that the success of building the shop in a relatively short period of time, was in a large part due to the fact that the building was planned by the Hopis, built by the Hopis and the work was organized along lines which are entirely in accordance with native Hopi methods. The architecture is typical; the work was encouraged by native forms of payment. A midday meal for all those who worked on any given day was served.

Food was furnished by the government and prepared by the women and girls at the day school. Since this is the way the Hopi Indians arrange their own undertakings which require the cooperative labor of a greater number of people, such as house building, spring planting, sheep shearing and the harvesting of fruits and grains, it involved the learning of no new technique nor the making of no new adaptations.

At the time when the help of many hands was needed the village crier would announce a "work party" for the following day so that all knew what was to be done. Here again use was made of Hopi customs and made to serve the need of the moment. There were days on which women came to work, together with girls to plaster by hand. Distinction between man's work and woman's work was preserved at all times.

ANTELOPE HUNT



By Ha-So-De, Navajo
U.S. Indian School - Santa Fe, New Mexico.

INDIAN ART

By Verley Imhoff

Student of the Sheldon Jackson High School - Sitka, Alaska

Before the introduction of the white man's way of living, we found a picturesque primitive condition existing among the natives of Alaska. They were an artistic race, expressing their talents in the totem poles, baskets, Indian blankets, carved slate dishes and various other forms of useful articles. Their homes were large community houses, beautifully carved and painted with native designs. Each family had its own emblem such as the whale, raven and eagle, and this dominated the family totem according to family and tribe.

A highly developed art that is fading out of existence among the younger generation of today is the art of basket weaving. We find the glowing sparks of this talent turning to dying embers because of the lack of instruction. Baskets made of roots and bark are classified today as decorative ornaments but their first use to the native people was domestic. The need for something in which to carry water and to store wild berries caused a problem and the women solved it by weaving root baskets.

Adding another improvement as well as a touch of beauty to this art (the natural instinct of every true artist), the women dyed grasses into different shades of color to make designs on their root baskets. These dyes were obtained from sources provided by nature. Blue was obtained by crushing blue berries and boiling them with the grass. Another color, black, was taken from a certain part of the devil fish. The dark red rust color used so commonly among the Hydats was made from a certain kind of red rock. When ground into a powder and mixed with a liquid this produced a very excellent paint which was used for painting designs on old Indian boxes.

In trying to adapt themselves to the civilization of today, the Indians are forsaking their native customs and artistic abilities and as a result we see this old art dying.

Each race owes its highest achievements to humanity, and each individual his talents to enrich the world. Indian art is too valuable a contribution to let fade beyond our grasp. As one interested in restoring this old art to its former glory, I will do all in my power to keep it from sinking behind the horizon of existence.

CHEYENNE RIVER SIOUX AT WORK

By William Swimmer - Promise, South Dakota.

I see in the magazine - INDIANS AT WORK - where Mr. Collier wants letters referring to I.E.C.W. Well, I am writing about two P.W.A. projects that have never been heard of or read about in INDIANS AT WORK.

It might be interesting to know that these two projects have been operating successfully since the two projects have been started. We Indians in the northeast corner of the Cheyenne River Reservation have built a very fine highway. Although it is not yet all completed, the road gang is ready to gravel what has already been done.

The highway has been very useful to our local people; especially this winter. The snow is so deep that a team of horses will do well to travel ten miles in one day on country roads.

The road gang also has a school bus in which they carry the children to school and back daily. But due to the raging blizzards and sub-zero weather everything stopped dead for a few days, until the roads were cleared and passable. The men are ready to work again.

It is also interesting to note that the work is done by 100% Indian labor, foremen, sub-foremen and so forth. The road machinery is all operated by local Indian boys. Foreman Romy Rousseaux has done everything in his power to help our local people so every individual who is able can work. We Indians are very glad to have this work as we all have to eat and our clothes are nothing to brag about.

This winter has been so severe that all of our wild game has vanished. I haven't seen a rabbit for so long that I have forgotten what it looks like. Well, back to our famous highway. When it is done we hope it will be one of the best things for our local people and for everybody. We hope Foreman Rousseaux will do everything in his power to complete the highway. The men employed on the road gang cooperate with Mr. Rousseaux and we hope they will continue to do so until the end.

Cooperation means a lot to a body of men and by cooperating we can accomplish what we want. I thank you.

A REPORT ON THE RING THUNDER DAY SCHOOL - ROSEBUD AGENCY - SOUTH DAKOTA

By Wilbur W. Miller - Teacher

4-H Club Activities

Mrs. Miller, day school housekeeper, organized a clothing club in March and enrolled seven members. Mrs. Miller, with the help of Mrs. A. Rouebideaux, instructed and aided the girls in the making of clothing, holding of meetings and the writing of the reports and club books during the rest of the school year. The seven members completed their first year's club work. The clothing of the club was exhibited at the Community Fair at Yellow Bear and the Rosebud Fair at Rosebud. At each exhibit the club received nine ribbons for the exhibit.

Both Mrs. Miller and I gave out the garden seeds received from Mr. Mountjoy, the Extension Agent at Rosebud, to nine members for gardens. Five planted their seeds. I inspected these gardens in June and in July aided the members with advice whenever possible and aided them in filling out the reports in their work books. Four of the five had good gardens and exhibited vegetables from the 4-H gardens at both of the above-named fairs. The club members received 26 ribbons at the Rosebud Fair and 13 first, 12 second and 9 third prizes at the Yellow Bear Fair.

We took the members of the two clubs to the Achievement Day program at the He Dog School and to two picnics this summer - one to the Blue Thunder Park and the other to the Reserve. Both times the members played ball and went swimming.

Activities About The School

We bought a hundred posts from an Indian, Ward White Pipe. Later in the spring, we bought another hundred from Moses Good Voice and later bought another hundred from John Pipeboyd. We used these posts and wire (both barb and woven) to put up fence around the gardens and schoolyard. I set the posts and put up about 250 rods of fence. I hired Joe Thin Elk with his team and scraper to level the ground around the school building. Then the boys and I used shovels, hoes and rakes and leveled off a lawn and filled it in with black dirt and seeded it to grass. We then put up a temporary fence to keep off the children and stock.

Fifty willow cuttings, fifty cedar trees, twenty-five spruce, twenty-five Chinese elm, some shrubs and flowers were planted about the school grounds in the spring. We have had an excellent garden as the following report will show:

We dug 45 bushels of potatoes after using potatoes for ourselves and school from the middle of July until the first of October; carrots 6 bushels, stored 5 bushels; beets 3 bushels, stored 1 bushel and canned 1 bushel; rutabaga 5 bushels, stored 4 bushels; turnips 3 bushels, stored 2 bushels; squash 150 (large and small ones stored); pumpkins 175 stored; string beans, 2 bushels used; navy beans, 1 gallon; sweet corn, dried 50 pounds.

The boys and I made a large gravel walk 250 feet long around the school building. We hauled the gravel from the pit a mile away with the car and trailer.

Education

A vacation school here was sponsored with the aid of Miss King. The Protestant and Catholic denominations went together to make it a success. Each had workers here in the forenoon to give religious instruction and aid in the recreational program. In the afternoon industrial and recreational work was given. Miss Weed was in charge of the school.

Mrs. Miller prepared the noonday lunch for the children and aided with the industrial work for the girls and I aided with the industrial and recreational work for the boys. We had an attendance of 22 to 30 for the two weeks the school was held. Miss Weed gave several slide pictures and talks in the evenings which were open to all. The evening before the close of the school, a short program was given by both groups. Father Gall and Reverend Barbour gave talks.

I aided in getting the hall ready for the Community Fair at Yellow Bear. I fixed booths for the school and 4-H Club exhibits. I gathered and helped the boys and girls select their exhibit for this fair as well as the Rosebud Fair.

Meetings

Several meetings were held at the schoolhouse during this period concerning (1) Organization of the community; (2) Preparation of the Constitution and By-Laws; (3) I.E.C.W. projects; (4) Selection of foremen for various crews; (5) Community Fairs; (6) Community Gardens; (7) Organization of Cattle Associations; (8) 4-H Clubs; (9) 4-H Garden Clubs and (10) P.T.A. organization.

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COVER DESIGN

The cover design is typical of Zuni Thunder Bird and Rain Clouds. It was drawn by Bob Hofsinde (Graywolf) a member of the "Indian Council Fire."

A YEAR'S COMMUNITY WORK AT MOENCOPÍ

By J. H. Nylander, Teacher

Moencopi Day School, Hopi Agency, Arizona

Any community effort to be successful, must be based on a thorough understanding of the people and their situation which takes at least a few months to begin to sense. It was not until December that the first of a series of new community projects were under way at Moencopi.

On my arrival here, I found that my predecessor had an annual farmer's fair which was held in September, two weeks after my arrival. Much of the prize calendar preparations had been done but due to a shortage of certain articles a revision had to be made. Our boarding school principal, Mr. Barnes, located two miles away, called a meeting to introduce me to these Hopis and in the turnout, the Hopis requested my leadership in formulating the complete fair plans. Several meetings followed and soon came the fair!

The turnout was excellent for the older farming and non-English speaking Hopis as well as the younger progressive element entered all manner of garden produce and baked articles. Only one lack was evident to me, and that was the few Indian craft entries. Here, was one clue to a community need - an encouragement of their unique and pretty weed basketry and plaque work of which more will be said later. One other lack in a farming community I had anticipated, and that was poultry. This was included at my suggestion in our list of prize entries and also rabbits. I still remember the enthusiastic help of a good old industrious Hopi in the making of the wired display stands for chickens to be used in the poultry show. The boys worked too, and much interest was shown in the chickens thus displayed. The judges and our extension men are still uncertain as to what variety of chickens they were looking at. Prizes were given nevertheless, and I made a mental reservation that before the next Fair, pure-bred strains of real egg laying capacity would be introduced to these Hopis.

The fair proper, on Fair Day, is run entirely by Indian committees in such things as the arrangements of displays, the guiding of visitors and the program of games. It was in these pre-Fair committee meetings that I found the future prospective leaders whom I planned to encourage to help me with any community plans. James Humetewa was one and Roger Honahni, our housekeeper's husband was another - both living in this upper village on which the school is located. I should say that we have a rather difficult position here as these Indians are a "divided house" and in the memorable words of the Master Community Worker, a "house divided against itself cannot stand."

However, I had no desire to interfere, or the right to interfere with their ways. In these first meetings I found that most of them were members of an unofficial Council of their own. A well-educated young man was president and other enterprising Indians were also members. The organization was practically defunct, but in its first beginnings, a couple of years prior to my coming, they had formulated and printed a petition stating the needs of their village. Much of this had reference to the school. That is, a wood-working shop, cooking for the girl scout organizations, a community library, a stronger athletic program and possibly a returned students' organization. This was a big order in view of my own teaching work and administrative detail which, even a small school requires.

It gave me, however, the necessary information as to their present needs as they sensed them. Athletic equipment was ordered, a manual training shop built and the accumulation of magazines and books suitable for our community library were some of the things which were now being worked out. Some soliciting for the magazines and books were done at the agency center with the aid of a nice group of boarding school and personal books given by Mr. Barnes together with the Hopis themselves, we were soon ready for the opening. In the meantime the boys constructed book shelves, magazine racks and newspaper holders.

The opening meeting was called in the schoolroom which was the only space available and in the uncertain light of borrowed lamps, an Indian librarian and assistants were voted in. One of our teachers was installed as secretary and treasurer. Membership dues and rules were formulated and in two months we had issued about thirty membership cards. With this money we ordered a variety of magazines and one daily newspaper. For each dollar we raised, the agency gave one dollar for new books. Some two hundred volumes are now in our library, including an atlas and an encyclopedia. We have two teachers who are responsible for keeping the library open one night a week.

A community athletic field is a great need here and when affected will be a big help to our aim. Perhaps a real government obtainable under the Wheeler-Howard Bill will be an impetus for there is no control outside of the agency police. If one wants a meeting here for community purposes, even the traditional house-top crier is either unavailable or quite ineffective. I found as good as any method, the preparation of hectographed dodgers which were distributed by our children.

Soon after the holidays we began our three last efforts for the year. These were: Encouragement of Indian arts among the younger and older Indians; the introduction of egg laying chickens; and a series of community health meetings in our school.

The first depended on making weeds available to the Indians. Weeds such as used for their basketry are obtainable only at a distance of twenty-

five miles away. Arrangements were made to have the boarding school bus take our Hopi women to gather weeds. Two trips were made and as a result ten or twelve women made at least a plaque and a basket apiece. Our housekeeper taught the class as most of the women were unskilled.

In connection with this, I have the soil erosion people looking into the matter of transplanting these native weeds to our vicinity where similar conditions prevail.

During the course of our health meetings, we worked out a contest to keep up the attendance, but primarily to get our Hopis to improve their home hygienic conditions. Hectographed plans of various health appliances such as screen meat boxes, fly-traps, fly-proof privies, iceless refrigerators, and so forth, were made. These were distributed at the meetings and a point list was printed for the prize check-up. Arrangements were made for our nurse and two doctors to visit the homes to decide the winner.

This contest enters another field which has been needing the community workers' awakening, and that is the inside utilization of the water system whose pipes are spread among the village homes, with only outside hydrants in a dozen or more places. If we could get a few homes to install a sink and faucet, we would start the desire for others to follow. Our first prize, we decided would be, water in their home free - only the labor being asked. Second and third prizes were the same except that the winners would be asked to pay half the cost of installation.

The first part of March found us starting to brood three hundred hybrid Leghorn and Minocora chicks. The Hopis responded enthusiastically to our plans for the sale and housing of chickens. With our chicken house built by the boys as a model and with the hectographed plans made, we have made a remarkable result in this poultry-raising endeavor. Six new houses and three old rebuilt houses were also used. Each house has now a large south window for the sun to enter as a disinfectant and also a means for ventilation.

Another attempt to better community life was to secure a suitable athletic field. No success was met in trying to induce the agency to level a field as no natural field existed nearby. One presented itself in the near future. One of the community-minded Hopis who was out of work temporarily offered his time to make the field level, if I would obtain a tractor and blade. This was promptly done and now the athletic field space is a reality. One of the older Hopis, consented to allow the removal of an old house foundation which belonged to him, and which was on the proposed field.

It might be mentioned that we try to keep in mind that our Hopis must contribute toward each project, either financially or in time. The projects were discussed freely in the school classes and showed the children how, in later years, they could respond to efforts for their own people.

VIEWS FROM CIBECUE, ARIZONA. (FORT APACHE RESERVATION)



Mother's Day at the
Cibecue Day School.

A Typical Apache Home



Community Wash-Day at
Cibecue Day School

A PEOPLE APART

By Don May

Assistant to Director Of Education in Navajo Area

The Navajo Indians call themselves the Dineh or the People. As such they firmly resisted the attacks of Spain and Mexico upon their very existence. Later, surrendering sovereignty to the United States, they opposed just as steadfastly the more subtle encroachments of government policy upon their social, economic and religious integrity and self-sufficiency as a people.

During this time they increased to fifty thousand individuals from a fraction of that number. But yesterday they stood - the largest tribe of Indians in the United States - not blind to progress but discouraged and distrustful of white prescriptions for ills of health and land and self-respect.

Today they stand, still a people apart, but definitely begun upon the satisfying course of self-help, made possible through the removal of restrictions which allowed the Navajo neither the heritage of his past nor the standards and advantages enjoyed by his white brothers.



Nothing Is Wasted
Cove, Navajo Agency

The heart and hub of this almost revolutionary, although well-founded in the need and character of the people, movement is the Navajo Community Center. These agencies for group consciousness are now found in some fifty-five Navajo localities, next door to the people and their homes, and to them come in time, every problem of life and death, even to the greatest and smallest. They can scarcely evade reality or work at cross purposes to need because they are a

part of the very lives of the people. Here parents come with their children to learn a strange tongue which will now unite, rather than separate them, in its new-found interest. Here young men and women, returned from outside schools, meet and build upon a moiety of salvage from a training foreign to their lives.

Here those of the workaday world wash and sew and bake and spin and weave. Here the strong men come to plan. Here the grandfather lives again the dim past of story and fact as he talks to a circle of listening children.

Each center is a common shop, clinic, library, office, kitchen, countinghouse, sewing room, assembly hall, amusement center and club for each and every member of the community. No town crier ever passed on more news than goes from lip to ear as people come and go throughout the week. No public forum ever debated questions of home and state with more serious mien.



A Group of Navajo Women Using Sewing Machines
At Steamboat Day School - Navajo Agency

The Navajo does not act with unstudied haste nor with any measure of impetuosity but his devotion to that which he does accept, cannot be questioned. With the opening of the centers in September, a tall, silent man spent three long days at one location, observing the buildings, the employees, the school, and the activities. At the close of his vigil he summoned an interpreter and said, "I came to see. It is good. I will send my children. I will come myself."

His experience was duplicated many times during the opening week as five hundred adults worked with the children, and others, not numbered, came to see and pass judgment. This weekly adult participation soon increased to a thousand.

Now, at the smaller centers alone, some 2500 men and women serve themselves and their communities each week — not including visitors and school children. And they continue to come, not because of curiosity, propaganda, or free food, which they do not get, but because of their desire to help themselves and solve their own problems.

And at the same time educational opportunity, although of a new kind, has been given to 1250 additional Navajo children — over 1000 boys and girls who were without education a few short months ago just as their parents, were largely without hope. The Navajos are no longer ruthlessly torn loose from their past nor denied their right to a future. Ancient ceremonies follow easily upon meetings controlled by parliamentary procedure and the small child reads of travel in the air after untiring work upon the arts and designs of his people.

Informal learning of English has leapt ahead of the possibilities of the classroom as individuals of all ages abandon the interpreter in the stress and interest of their new activities. These deal with health, food, cooking, sewing, washing, ironing, spinning, weaving, writing, reading, wood-work, leather work, shop work, athletics, amusement, recreation, road building, hauling, drawing, silversmithing, all with their various offshoots, community planning, study of the problems of the Navajo as a people, being faithful in small things in preparation for the great and effective training for practical life and active citizenship.

Throughout all activities the Navajo show a definite attitude of responsibility for community programs, surprising to those who have not yet viewed first-hand the remarkable interest and vitality of this people. This is coupled with a vigorous sense of protecting the common good even at the expense of personal need or profit, of almost sacred insistence on no interference with the activities of the children and a delicate non-interference with responsibilities which they themselves are not ready to assume.

Nor is the end in sight. Realization always runs short of human expectation, but, under their own leaders and one superintendent, but one tenth of present plans need be carried out to insure a measure of success. The movement is now definitely self-propelling.

And in the mingling of man and child, English-speaking and non-English-speaking, employee and community member, in common effort obviously desirable and satisfying to all, a mutual understanding and confidence is being established, which is leading inevitably toward full comprehension and self-action in the vital problems of soil, timber, health and water.

An authoritative interpretation of this movement depends upon an understanding of the atmosphere of conscious power and hopefulness which pervades the community center. This spirit shows unhesitatingly that the people ask nothing from the world about them but an opportunity to help themselves.



Shop Training - Navajo Agency

AN ALL INDIAN SURVEY CREW

By W. J. White - Group Foreman
Standing Rock Agency - North Dakota



An All Indian Survey Crew

During the year 1893, and during the months of June and July, George K. Dike, chief of a survey crew of seven men established the southern boundary of the State of North Dakota.

At that time Standing Rock was comparatively a virgin country, and the difficulties that must have been encountered by that first survey crew will not be generally understood and appreciated even to this day. What must have been the re-

action of the uncivilized Sioux to this particular engineering activity, the Sioux, who were then, still held under military restrictions?

Day after day in the course of their work those pioneer engineers must have come into contact with the Indian away from the confines of the military post. Whenever this meeting occurred the Indian was influenced by a feeling of awe and reverence for the instruments and also by the strange behavior of the crew going about their daily routine. Finally, however, the Indian must have approached, always a little closer, for his curiosity was not offensive and his slow approach was governed by a patient restraint. Soon he maneuvered to a point from which he was able to observe everything that was going on and the necessity for advancing any closer was relieved.

At this moment, the survey party, due to the demands of their particular activity, were oblivious of a situation, which we, as present day spectators can visualize more clearly. That Indian's mind in trying to comprehend the meaning of all this engineering activity was assailed by a confusion of flashing and half thoughts peculiar to one who is in a quandry.

In contrast to that nonplussed Indian, we offer a modern All Indian Survey Crew, who to use common parlance, "know all about it." The crew composed of an instrumentman, two chainmen and a stakeman, are high school graduates. With a few preliminary instructions this crew is able to go out on location and work in an unhurried and steady manner which is possible only by a display of cooperation at its best. They can then, with some supervision, carry out the results of a day's work to its natural conclusion, that it, by diligent office work, reduce their field work into the form of blue prints.

REPORT OF FIELD NURSE - NOVEMBER 1935

Anonymous

Quite a different report than for October; much more satisfactory. Our day school attendance improved immediately following the chapter meeting of which I told you last month, and has continued to grow until we now have a regular attendance of nineteen and a 93% attendance for the month.

I am sincerely proud of the way these youngsters meet the school bus so promptly every morning - storm or shine, and one morning when we were delayed by putting chains on and changing a tire, only one boy grew weary and went home. Strangely enough, our largest boy.

The children who were waiting at the different points had built themselves fires and were quite comfortable. We have one group which holds us up quite often. They have about a quarter of a mile to walk and sometimes they don't start out until they see the car. Then they come running and arrive all out of breath, and with broad smiles, looking so pleased to think that they made it, that one cannot be impatient with them, and they are such tiny tots anyway.

Two of these children, Willie and Ruth, stayed with us at the tent last year. This year we have acquired another small sister, Jean, just a bit older than Ruth. An amusing incident occurred on our first cold morning. Our last "port of call" was a hogan right on the highway where we picked up three small children. The truck was full with fifteen of them. I had just started the motor when a little old lady, who is grandmother to at least half of our children, stepped to the door of the hogan waving frantically and saying "Ata hulla!" (Wait a minute.) So I shut off the motor and ata hulla-ed. Presently out she came with a dishpan full of steaming hot mutton and gave each child a generous chunk, explaining all the while, that it was a very cold day and they needed something to warm them up. I agreed with her, and upon invitation accepted a chunk myself. It was really very good. I could not help thinking that after all, grandmothers are the same world over.

Our school attendance is now twenty. We had another little girl come to us today, brought in by her big brother. We have had two very stormy days this week. It began to snow one night, and by morning it was pretty bad, but because I knew the children would be waiting, we started out after changing a tire and putting on chains. Sure enough, they were there, all but one, as I stated before.

When we took the children home that night it was still stormy and looked much as if it might continue all night, so we told them there would be

no school bus the following day. It continued to storm, and the next morning was all that we expected, but in spite of that, six of the children walked in; one boy coming more than a mile, and in addition to that, we got one new pupil that day. I think this proved that the children like to come to school.

Work has begun on the deep well near us, and since that our families have been moving closer in; all within four or five miles of the windmill. So now instead of a thirty mile circle morning and night, it is reduced to seventeen miles. Every one of our school families moved this last week-end, so it took us some time to locate them Monday morning, as they all failed to leave their new addresses.

We are planning a community dinner and the agency is supplying a gift with candy for each school child. What we will do for the others, I do not know: I have received eight pairs of small shoes and from another friend two pairs, for which I am most grateful.

We have had a considerable amount of sickness this past month. Many very severe colds with bad sore throats, also two cases of something that looks like typhoid fever, both in the one family, my good friends the Duggais. First Hasteen Duggai and now his oldest son, Ephrim. Both are recovering under the continued efforts of the Medicine Man and myself.

I had one terribly sick child, a little four-year-old boy with an intestinal obstruction. I did everything I could for five days, with no result, urging the family all the while to let me take the child to the hospital. Finally Sunday morning I told them that unless they got help for him within the next twelve hours he would probably die.

After much conversation they decided that if I would wait for half an hour until they finished their sand painting ceremony, that I might take him. Even the three medicine men agreed that it was best. The child's condition was terrible and he was suffering intensely. So we waited for two hours, and we took him to the hospital over this awful road, which is a crime against humanity. It is misery for well people to travel it, but for someone in such condition as that little fellow, it must have been simply torture. I confess that I was in doubts whether it was best to let him die in peace at the hogan, or take a chance on killing him in the attempt to get him to the hospital.

However, a doctor was his only hope, so we fixed him up as comfortably as we could and started for the hospital at exactly 12 noon, arriving there at 5:30 P.M. Five and one-half hours to go eighty-four miles. Isn't it possible for something to be done about the improvement of that road?

Dr. Scoles and Dr. Wycoff gave our patient immediate attention and the nurses were marvelous. By the time I left the hospital in the morning, the patient was slightly relieved and Dr. Scoles felt that he might recover.

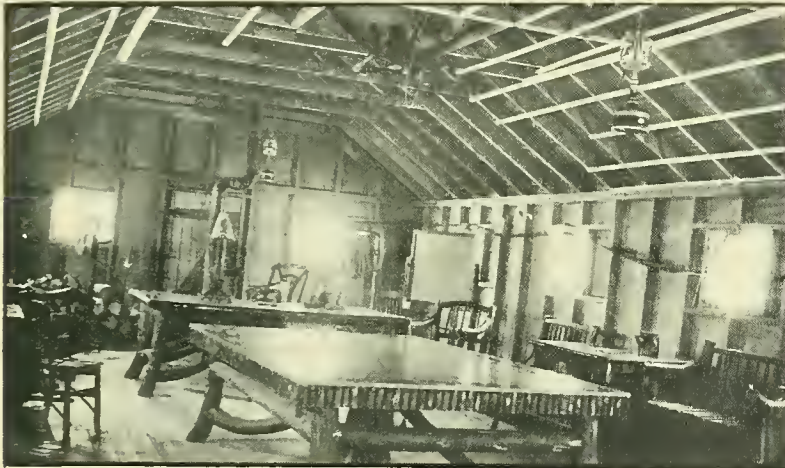
RUSTIC FURNITURE

By Ben C. Gauthier

Project Manager - Lac du Flambeau Agency, Wisconsin.

Mr. Bert Skye, an Indian enrolled member of Unit A of the Great Lakes Indian Agency, was placed in charge of enrollees in the building of rustic furniture for the recreation room at the Lac du Flambeau Indian Emergency Conservation Work Camp.

This furniture is made from white cedar, a soft wood that may be found growing in large quantities in the Lake States. The wood is light and very easy to gather. The white cedar has a tendency in growing to follow the line of least resistance, therefore many odd shapes along with curved trunks are found.



Recreation Room I.E.C.W. Camp
Lac du Flambeau Agency

Before construction of the furniture begins, a preliminary treatment must be given - that is, peeling the outer bark from the tree and applying linseed oil. It is necessary that great care be taken in removing the outer bark so that the inner bark remains intact with the wood; when this has been done, linseed oil is applied. The texture and formation of the bark is more clearly marked and takes on a dark red color. Also, the linseed oil seems to set the bark.

The selecting of wood for each piece of furniture to be constructed as to appearance, sturdiness and so forth, is made only from the man's ability and eye for creating the anticipated piece of furniture. One must keep in mind that no plans or descriptions are furnished; he builds as he progresses.

The Class in the Construction of Rustic Furniture has progressed most satisfactorily, receiving the attendance, cooperation and support from the enrolled body in general. One reason for the interest shown at this time

is due to the fact that the men have a recreation room which they and we believe has not an equal in the Lake States E.C.W. area either in general appearance or comfort.

For the past few years during the summer tourist season Mr. Skye has built and sold a large amount of this rustic furniture. We believe that we have accomplished something worthwhile in that this educational work has shown a number of the local people that they may acquire a liberal income and also may build up a profitable enterprise by manufacturing rustic furniture for which they have a ready market - the summer home residents in and around Lac du Flambeau.

* * * * *

COMMUNITY MUSIC

By Ellen Cameron, Teacher

Kyle Consolidated Day School - Pine Ridge Agency, South Dakota.

During the winter of 1934, I helped organize a Community Chorus at the Kyle Day School, in Kyle, South Dakota. This group comprised returned students and older people of the community. Approximately thirty to fifty people attended with the attendance gradually increasing.

An Indian was usually in charge and he was also responsible for a short program. This helped to promote any talent prevalent in the community and also encouraged the development of quartets, trios and other musical groups. Songs were sung in both Indian and English.

The Community Singing was worked out seasonally. This helped to arouse interest and develop a carry-over from the adult group to the school children at their various programs.

I tried, as much as possible, to stay in the background and make the group feel that it was decidedly their chorus. This helped to develop a friendly, cooperative spirit and a sense of responsibility, both in the community and in various school activities.

One of the most outstanding results of this group was the fact that singing was voluntary, not only at their weekly meetings but at all community gatherings.

HELPING HAND CLUB - CHIPPEWA INDIAN WOMEN

Consolidated Chippewa Agency - Minnesota

The Chippewa Indian Women's Helping Club is a sturdy, vigorous, live organization and deserves recognition. The club started, in the beginning, by giving showers and layettes to the young mothers. This proved a powerful incentive for the women and exerted considerable cooperation in the community.

Out of this beginning a club was finally organized. Mrs. Minnie Bungo was elected president. She has proven an excellent leader. One of the teachers at the Pine Point School was also an able booster and helper in getting the club organized. The club has continued now for two years.



The Helping Hand Club At Work

Last year the women made patchwork quilts out of old clothing. Every scrap of old material available was used even to the inside lining of pockets. Not having any new material for filling, gunny sacks and old burlap bags were used. String saved from packages was used in tying the quilts.

The thirty-two quilts that were made were given to the most needy families. At this time relief work started and the club was furnished with cotton batting and print. They then completed four hundred quilts. All these were given to the needy in the community with the exception of a hundred which was sent to another Indian community.

Beside the making of all these quilts, the club members made over old clothes for children and older people. Many army overcoats were made into snug, neat jackets for boys and girls. Old underwear was cut down and used, as well as any old dresses or coats donated to the club. These donations were gratefully received. Many a child went to school warmly clad that otherwise would have shivered from the cutting wind.

This year the club decided to revive as much of the old Indian crafts as possible in their community. Many of the older people who were skilled in this work had passed on, and some of the old arts such as porcupine quillwork was unknown to the younger generation. During the summer, birch bark and sweet grass was gathered by the club members. Then the work started in earnest when fall arrived.

The sweet grass was braided into baskets of many shapes and sizes. Hot-dish pads were also made of sweet grass. These pads can be washed and always retain their sweet odor. The birch bark was fashioned into flower baskets, wastepaper baskets, bird houses, match holders and little beaded owls. The beadwork display of the club was particularly colorful. Some of the articles using bead designs are moccasins, head-bands, bracelets, belts, watch-fobs and rabbit foot dolls. These last are very attractive. The rabbit feet have been beaded and fashioned into little men and women to bring good luck to their owners. Some porcupine quillwork was also tried.

A large number of Indian dolls dressed as Chippewas were made. These proved very popular and many were sold. Bows and arrows made of bass wood and deer sinew sold well at Christmas also. Other articles such as buckskin ornaments to hang in car windows were made. Old rags were dyed and braided into attractive rugs.

A display of the work in one of the stores in Detroit Lakes is being planned. To pay for beads and other necessary supplies, dances have been given this year such as a Hard Times Dance and a Masquerade Dance at Halloween. A quilt was also made and raffled off for ten dollars. At present the club is working on a basket quilt to get money for more material. The showers have not been neglected and many a young mother finds a plentiful supply of baby clothes at the proper time.

Such is the work carried on here at the Pine Point Day School by the Helping Hand Club.

PONY CLUB

By Horace Whittaker

Pima Central Day School - Sacaton, Arizona.



A Few of the Members of the Pony Club

During the school year of 1934 and 1935, a student pony club was organized at the Pima Day School, Sacaton, Arizona, for the purpose of teaching the boys how to properly care for their ponies and why dumb animals need care as well as human beings. The club consisted of eighteen boys from 12 to 15 years of age.

We had the boys bring their ponies to the school once a week. They were told and shown how to properly care for them. They were taught that although a horse cannot talk he has feelings. He gets tired and hungry. He eats and sleeps. He knows when he is mistreated. They were taught the value of being kind and gentle with their ponies.

The first thing done to improve the appearance and performance of the ponies, was to trim their hoofs. The boys did this with the help of the blacksmith and myself. The boys were shown how this helps the horse to walk and run. They were taught to keep the hoofs trimmed. This was new to the boys as few horses or ponies on the reservation wear shoes.

The horses were cleaned, curried and brushed regularly. I took the weight of each pony each week, and showed the boys the results of good food, water and proper care. Week by week the ponies gained in weight as well as showing a marked improvement in appearance. Later the boys trained their ponies to drill in different formations. They practiced with rings and javelins with the ponies running at full speed.

Our school shop played a part in this club as each boy made his own bridle for his pony. They also made martingales which were given to the winners in the final contest. On May Day the boys, with their ponies, drilled to music furnished by the Sacaton Indian Band. The boys exhibited their javelin throwing at this time. They were greatly praised by hundreds of people who saw them.

OUR TRIP TO THE PACKING HOUSE IN KANSAS CITY*

*The following theme is a compilation of the impressions of a group of senior girls who made a vocational visit from Haskell Institute to several industrial plants in Kansas City, Missouri, on October 16, 1935. The writing of individual themes and the compiling of these into one formed several assignments in the Related English class. These girls represent six tribes from seven states.

We left from Winona Hall, Haskell Institute, Lawrence, Kansas, by bus. It was a nice day and therefore, we all felt that we would enjoy ourselves. We entered Kansas City and were fascinated by all the beautiful trees and the high buildings of various kinds. We finally arrived at Armour's packing house. This is the second largest packing house in the world and covers sixty-nine acres of ground.

We first visited the boiler room and the ice machine and then the electrical shop which provides electricity for the whole packing house. From here we went to one room set apart where all the boxes and barrels are made for their own use.

We went into the cattle-killing room. It was explained to us that 400 head of cattle are killed in one hour. Two hundred and fifty are finished in one hour and it takes thirty-three minutes for them to be dressed. They are hung on a rod that slides along from one man to another. No two are touching. First the hide is removed, the stomach is cut and the intestines removed. The meat is then washed by a man with a hose. Every one of the animals is stamped on the killing floor.

Then we went into the hog-killing room where 600 hogs are killed in one hour. The fat on the inside of the hogs is made into leaf lard. The necks are inspected by government inspectors.

Our guide then told us about the Jewish process of killing beef, which also takes place at Armours. The Jewish religion prohibits the eating of the cow's meat back of the fifth rib. We next went into the sheep-killing room, where 400 sheep are killed each hour. The bones of all the animals are ground up and made into fertilizer. We went into the salt room which has all the salt in the making of brine.

Then we passed into the room where they were preparing meat for pickled pigs feet. We then passed on to the next room where sausages are made. The making of sausages seemed very interesting. The meat used for sausages was ground up and put into large containers. We next went into the coolers. The temperature of the cooling rooms is kept at 36°. The meat

is kept in the coolers for one week before it is shipped out. The inspectors inspect the meat that is hanging up and it is all numbered. The meat which is not stamped is used for fertilizer. There is a way by which you can tell whether the animal is young or old. The bone of an old animal is white while that of a young animal is red. Veal calves are put in the cooler with their hides on. The sheep are wrapped in different kinds of cloth to tell the different grades of mutton. The meat is then put in refrigerator cars. One hundred and sixty-four cars are loaded every twenty-four hours. The beef is hung up in the cars; because the hanging process is much better than the process of lying down. The beef goes from Kansas City to New York in four days.

We went on to the smoke room. The meat is smoked over hickory wood and corn cob. They also have smoke house coolers where the meat is put after it has been smoked. We concluded our trip by visiting the general office where there are two hundred and fifty people working. It is cooled by refrigeration. The windows cannot be opened all the year round because there is too much smoke. It took us just about one hour to go through the Armour's packing plant, and needless to say, we were interested every minute and most appreciative of all courtesies extended.

* * * * *

FIRST AID AT MACON

By Fred Folster, Indian Leader

Fort Peck Agency, Montana

IECW boys were working, twenty-three in number. They were clearing brush in the timber for truck trails. One boy cut a deep gash on his left leg. The boy was bleeding terrible. No doctor to run to, as they were working six miles from town.

I took the boy to my camp. I calmly examined the unfortunate boy. I administered the necessary life saving first aid, then I transported the patient to the doctor. I sent him with comfort without haste. I heard one of the boys say it was a good thing he took first aid lessons.

Nothing anybody could say could possibly please me more, as it is worthwhile to study first aid. I happened to be one of the fortunate ones that have qualified for first aid certificates.

"INJUN INJUNEERS"

By R. L. Whitcomb
District Highway Engineer, District No. 6, Oklahoma

Previous to and since, road and bridge construction has been under way in this district the following questions have been asked of me many, many times:

"Do you expect the Indians will be interested in road and bridge construction and do you think they will "put out" on the job? Do you think they will be able to do a first-class job in erecting steel, operating tractors and graders, in erecting concrete forms and finishing concrete?"

These questions have been answered many times in the affirmative by the County Commissioners, the State Highway Commission and by hundreds of doubters, since convinced upon inspection of Indian road and bridge projects already completed. Particularly appropriate to the ingenuity of "Injun Injuneers" is a bridge job at Teresita, Oklahoma. This bridge will span Spring Creek, a wild stream, flowing through a flint rock country. Children wade this stream to attend school; but often automobiles and teams cannot cross for several days during high water.



"Sinking Caisson"

Five Civilized Tribes Agency, Oklahoma

The bed of the stream is of loose flint, sharp and triangular, ranging in size from $2\frac{1}{2}$ " down to sand. Obviously water saturates this flint rock bed thoroughly. It might be described as loose rock floating in water. Solid foundation is about 14 feet below the bed of the stream. It was realized that difficulty would be met in excavating for bridge abutment foundations through the loose flint rock and water. It was also realized that the usual cofferdam construction either steel or wood piling with clay fill should be eliminated due

to excessive cost. Considering several schemes including circular steel caissons it was finally decided that a concrete caisson large enough to receive the pier

foundation, when sunk, was the most economical construction. Accordingly a rectangular caisson was designed with walls two feet thick, the lower edge being designed as a cutting edge in order that the caisson sink of its own weight, as material was excavated from the interior of the caisson.



Concrete Caisson Foundation
Five Civilized Tribe Agency, Oklahoma

This method of sinking foundations for bridge abutments is novel for this section of the country. We are not aware that it has been done before in Oklahoma and we are proud that an "Injun Injuneer" should be the first to successfully carry this engineering feat to completion.

We are also proud that Mr. Joe Mott (Chickasaw) has carried this work to completion with very meagre instruction. We said, "Joe, it is up to you to get these caissons down to solid foundation. The walls

will be two feet thick; there will be a cutting edge on the bottom of this caisson. Level off the ground, excavate inside and get it down." The first section of the caisson was down and Joe was ready to pour the second lift. At present one caisson has been sunk fourteen feet to bed rock, a second caisson is nearly ready to place and preparation is being made to sink the third caisson.

After the caissons are down to bed rock the water is pumped from the interior and space is filled with solid concrete, forming foundations, in this case for two abutments and a pier upon which the steel bridge will be erected.

Exceptional recognition should be given Mr. Eugene Wheeler, Road Engineer, Five Civilized Tribes Agency, Oklahoma, as well as Mr. Mott, Mr. Thompson and Mr. Brooks, the men on the job who successfully carried this work to completion.

* * * * *

A LETTER OF CONGRATULATION TO R. L. WHITCOMB - DISTRICT HIGHWAY ENGINEER

"I want to express my appreciation and congratulation to your Department on the excellent road work you are doing in eastern Oklahoma. I have had occasion recently to observe the work done on several of these sections of roads. They are well-engineered and well-built, and are a great contrast to the usual work done by County Commissioners and FERA labor.

"You are really getting some wonderful work done with this Indian labor." From T. P. Clonts - City Manager, Muskogee, Oklahoma.

SHELL CREEK DAY SCHOOL IN NORTH DAKOTA

By J. T. Stanturf, Teacher

When I came to the Shell Creek School in North Dakota in 1927, the school children knew nothing of playing games; the young people had no interests whatever, and there was much drinking. I chanced to bring with me a basket ball and an indoor baseball, and never did any plaything have a more interesting history than those two.

The idea grew, slowly at first, and by the third year, we organized a basket ball society, and I coached the teams for three years. There has been so much interest and support of the game, that there are now about five teams, which are functioning under their own impetus, and which require only a little advice or assistance now and then.

The older people of the community are intensely interested in the game which they have learned to understand.

Though there is still some drinking, it has been reduced; most of it, voluntarily by the boys, who have learned that they cannot play and use liquor. They have developed a spirit of teamwork and sportsmanship which was entirely lacking when the game was new here. Elsewhere on the reservation teams have been organized just through the interest in those of our district.

I bought a small movie camera and projector and have taken many pictures in the community - native dances, costumes, homes, old earth lodges, eagle pit, deer hunting camouflage, the three latter used by old-timers; also pictures of school activities, nature study, coasting; wild horse and bronco riding; (that sport so dear to the hearts of the Indian men and boys) special events, such as the dedication of Four Bears Bridge. The pictures are kept at the school and shown frequently when requested by a group -- so frequently in fact, that they are wearing out. In previous years we organized a society and showed silent pictures which the society rented.

We often spend a Sunday or a week-end at the summer homes of some of our patrons, and are always treated most royally. Frequently we go on picnics and camping trips with our neighbors. I enjoy hunting and occasionally am invited to accompany some of the men and boys on a hunting trip over Sunday.

About two years ago I was asked to join the "Cowboy Society" a very live organization in this district. Meetings are conducted according to parliamentary practice and procedure, with most of the voting done by ballot. Sometime later I was invited to be present at a gathering at one of the homes. I discovered it to be one of the exclusive Indian organizations from way back and was asked to become a member.

There are no dues, simply a few obligations with Indian limitations, and based on old Indian laws of etiquette. This was even a greater honor than being "taken into the tribe," for any white person may get that honor, but these organizations give an insight into old customs, beliefs, stories, about which the Indians are reticent for fear of being laughed at.

Each year in the later summer, two or three boys who are quite skilled in broncho riding, raise money enough to pay for a trip south to one or two good rodeos. I furnish car and driver and go on part of my vacation time. Several of the older Indians have been coming and telling us old Indian legends and Mrs. Stanturf and I have several of their very old stories in manuscript and notes.

When the weather is favorable many members of the community who are interested in learning to keep their cars in shape, bring them to the school to learn how to repair them. Being something of a mechanic, I diagnose their trouble, and under my direction they learn how to repair and service them - sometime taking the engines apart entirely and assembling them. I teach the school children use of most common tools; any which they are apt to need.

The whole family has taken an active part in all community entertainments of every sort. One of our later amusements of general interest has been the "fun social." This combines a few of the Indian dance features with some simple party games, such as display of skill, guessing or imitation by selected groups. Nominal fines are levied for failure to perform and if these are not paid the "victim" is given another duty -- usually imitating some animal. The significant difference of these fun socials from the Indian dance - besides the game is that there are never any costumes. Everyone takes part. Money collected goes to the treasurer of whatever organization sponsors the social and is used for expenses incurred in giving the social or for some purpose connected with the society.

Another activity which carries over into the homes and stimulates intense interest in the school is the weekly news sheet put out by the seventh and eighth grades. Many of the patrons come to the school on paper-day to get their sheets. The children often send them to their friends and relatives away at school or in other districts. Often when at some gathering the following day, we see copies of the sheet being passed around, or groups reading the sheet and discussing the news or illustrations.

At present we are handicapped by the lack of room. The school in the past seven years has grown from an enrollment of 20 to more than 60. Our building capacity and finances have not kept pace with this growth. All of our athletic activities have been carried on in a community hall which is located about one-half mile from the school. The hall is without lights; poorly constructed so that the lighting and heating is ever a problem. We are hoping that our contemplated buildings can have a gymnasium which can be used for meetings, clubs, parties, entertainments, athletics, or general community activities.

FROM IECW REPORTS

Classes At Blackfeet (Montana.)

This week all classes have been very busy. The art carving class has been making plaques and relief carvings. Albert Racine has been in charge and is making wonderful progress. The photography class in charge of George Walters has for this week the subject of lens and the camera - also how to develop films.

The first aid class was held under the direction of Miss Kathleen Higgins and was given instructions in bandaging and first aid in emergency treatment of accident and so forth. All leaders, assistant leaders, truck and cat drivers and machine operators attended this class. David Higgins.

Truck Trail Construction At Five Tribes (Oklahoma.) This is the end of two months work on the building of the Choctaw Indian truck trail on the southeast side of Pittsburg County. There has been about 7 miles of right-of-way completed ready for the grader up to date.

This has been a fine week for work and the boys have shown a very fine progressive spirit. All of them seem to have taken an interest in their work and stay right on the job all the time.

The grading crew began to grade this week and have done some mighty good work. They have completed about one mile of road up to date.

The culvert crew has been progressing right along. They have been getting out a number of rocks and other material, so that when they begin they won't have to stop to get material for completing a culvert.

The wagon and team has been used in getting the rocks and material to the different places for building culverts.

There has been a small crew used in making posts for building fences.

The truck has been used for hauling the men to and from work and also for hauling posts for fence building. B. C. Palmer.

Varied Activities At Fort Peck (Montana.) The work is being carried along on various projects - clearing winter range units, magpie control, building of ECW dwellings and fencing. We had planned to get started on the Milk River Erosion work this week, but we have been delayed.

We had a big week on feeding game birds. ECW has been very active in assisting rod and gun clubs to carry out this bird feed program and we feel we are more than pleased to state that the success we have made in assisting to save many game birds from starvation has surely justified what little time we have spent. Now that the weather has moderated and the snow has settled it will be possible for most of the game birds to find feed for themselves.

Work On Truck Trail At Hoopa Valley (California.) Crew of four men worked clearing right-of-way for this trail project. One mile of trail right-of-way has been cleared to date. Heavy groves of fir trees were encountered during the week. The crew working on this project has done excellent work, completing one mile of right-of-way in the past month. The crew has never exceeded six men at any time. Peter C. Bever, Foreman.

Trailside Cleanup and Timberstand Improvement At Keshena (Wisconsin.) The cleanup continued along the old Askenett trail cutting out all the dead trees that were killed in the 1934 fire. Some of the larger trees have been hauled into the nursery to be used for fuel in heating our garages. About one-half mile of cleanup was completed last week.

Timberstand improvement: The crew is becoming more familiar with the type of work required on this project and their progress showed a good increase. Last week they worked over about thirty acres of pine. All the work was of the release cutting type. Walter Ridlington.

Work On Jetties At Pierre (South Dakota.) Our weather continues cold and in our favor on the jetty work. We have moved and filled about 85 per cent of the dirt into jetties 133-17 A and B the past week. We prepared our place to get the dirt from early in the fall by plowing the ground several times and extremely deep at the point where our No. 4 check dam was to be constructed. This is just

a point below where our trees are planted and by using this for a burrow pit it will make us quite a nice reservoir that will hold water enough to irrigate the trees in that locality and not add any extra expense to the building or checker dam. Our weather has ranged from zero to 16 below and everybody had to hustle to keep warm. S. J. Wood.

All Indian Crew At Mescalero. A word from the Concrete Department at Mescalero Apache Indian Reservation. These men are all full-blooded Indians of different tribes, but hard working men who are taking an interest in their work and who have proven to be all good honest and dependable men. With a crew like this we can report our work progressing 100 per cent.

We are all more than thankful to the officials here of the IECW for their untiring interest in us and our work. Also for giving us a chance to prove ourselves.

Our pastime is spent mostly in singing, dancing, reading and discussing our work and chance in life. We play indoor baseball, hiking and exploring the mountains and enjoying life in a good clean way. We all take an interest in our camp and keep it in perfect sanitary condition. J. L. Eldridge.

A Good Word For The Ponemah Camp (Red Lake, Minnesota.) Within the last two years the Ponemah Indian boys have shown a precipitance in coming to the top in camp and field undertakings. On May 10, 1934, this camp resumed operation on the ECW program set up for this camp. This group reporting, we noticed, was an

all Ponemah crew. The boys themselves knowing this immediately began to show a great interest and enthusiasm. From that time on the men have put forth an effort which produced an outstanding production turn over. The foreman reports quote: "Say, that crew don't have to be watched, that is the best crew I've ever had." This is a picture of a Ponemah worker.

The recreational periods play an important role at this camp. The men have brought in from the woods approximately four or five hundred curious articles. This collection includes two guns over 60 years old, Indian relics and curious articles of wood and stone. The boys have succeeded in finding natural grown letters which spell "Ponemah." The letters were mounted on a board and is on exhibit.

We have our educational programs. The Agency office has arranged to have speakers to visit the camp. Our building is equipped with blackboards, tables and a room for a hundred men. Classes have increased in Forestry 100 per cent, while others have a good interest. S. S. Gurneau.

Work On Drainage Canal At Choc-taw (Mississippi.) As the canal was practically finished, the work done during the past week consisted of clearing out channel of some trees and stumps that had become undermined by the canal becoming wider and deeper from heavy flood. In reinforcing the dam with more stone, a wall was built out of stone, then earth and timber filled in back.

This held up during the flood, but in order to make it stronger more stone was put in back of the wall to hold the timbers down, then if the water does not break over the top, this back fill weighted with stone will hold. Claud A. Chandler, Farm Agent.

Work On Storage Tank At Hopi (Arizona.) #5. Work resumed on this project again with added improvements. Protective drainage slab put in under windmill, grading in and preparations completed for constructing concrete slab around stock troughs.

#6. Reinforcing cut and set; materials hauled and double row of expansion stripping set to tank. Concrete drainage and reinforcing slab completed under windmill. The concrete bottom to this tank will be run next week thus completing this job.

#8. All pipe connections fitted and in; concrete frost-box completed; reinforcing cut and set for tank bottom and outside rim forms being set. Sand and wood hauled; stock trough forms set and first concrete trough poured Friday. Grading under mill and near overflow charco is now 60 per cent completed. Ten more days should see this job completed and water in the tank. E. W. Nichols.

Truck Trail Construction At United Pueblos (New Mexico.) The construction of the truck trail up Santa Clara Canyon has progressed very rapidly during the last week. The January snows have held off and the crew has certainly taken advantage of it. Santa Clara has given the rest of the Pueblos a real mark to shoot at. Burton L. Smith.

VIEWS FROM TOHATCHI, NEW MEXICO - NAVAJO AGENCY



A "Returned Student"
Making A Kitchen Cabinet
For His Home.



Navajo Women Sewing
at Tohatchi Day School



Baking Demonstration at Naschitty Day School
(Tohatchi Area)

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